

## TEMPERANCE.

From the N. Y. Evangelist.

Extracts from the Editor's Correspondence.

SARATOGA SPRINGS, Aug. 6, 1836.

Mr. Benedict—Some circumstances making it desirable that I should visit Saratoga Springs this summer, we concluded that I should embrace the time appointed for holding the second great national Convention for promoting the progress of the Temperance Reform. Our readers will expect some account of the meeting, which I proceed to give. I will premise, however, that the journey to the Springs has become a mere trifle. We left N. York at 5 P. M., and although our steamboat grounded and lay sometime on the Overhauled, we easily reached Saratoga in time to drink of the waters before dinner. The time employed was about equal by the Troy and the Schenectady lines. Gentlemen who came along with us stated that the cities of Utica and Albany are brought to a very near proximity by the recent opening of the railroad. Travelers now leave Albany in the morning, dine at Utica, and return in the afternoon. What will be the effect on the public when lines shall advertise, "For Buffalo—through daylight," and doubt will be the case in a few years, time must determine. One thing is plain, that these changes in the physical condition of the nation, must greatly affect the social habits of the people, and our modes of moral influence and religious instruction must be proportionally modified. Those, therefore, who think to retain all our former steady habits in religion, in the midst of this breaking up of old habits, are not the counselors which the times demand. But let us look to the

## CONTINENTAL TEMPERANCE CONVENTION.

This second great convention of the friends of Temperance, was held at Saratoga Springs on Thursday, August 4th, 1836, pursuant to notice from the committee appointed to call another meeting, by the National Convention of Philadelphia, in May, 1833. The invitation to send delegates having been extended to the temperance societies in the neighboring British provinces, and a most respectable delegation having been present from Lower Canada, headed by the venerable Bishop Stewart of Quebec, it became appropriate to style the meeting not a National, but a Continental Convention. For two days the public roads and conveyances towards the Springs seemed to be filled with delegates and friends, each hastening to add the influence of his personal presence and character in advancing this great cause.

At 10 o'clock A. M. the convention assembled in the Presbyterian Church, the members occupying the whole lower floor and ladies and gentlemen spectators filling the galleries. Chancellor Walworth was most appropriately called to preside, assisted by Gov. Trimble of Ohio, Bishop Stewart of Quebec, Hon. Samuel M. Pond of Maine, Hon. James Fowler of Massachusetts, Rev. Dr. Blackburn of Illinois, Col. Blackburn of Virginia, and Judge White of Vermont. The Secretaries were Mr. Marsh of Philadelphia, Dr. L. A. Smith of Newark, Mr. Fairbanks of Massachusetts, and Rev. W. Child of Vermont.

A business committee was appointed, consisting of Dr. Edwards, and Messrs. Delavan, Christian Keener of Baltimore, Isaac S. Loyd of Philadelphia, J. Tappan, &c., who reported the following resolutions, which were unanimously adopted:

## RESOLUTIONS OF THE COMMITTEE.

1. Resolved, That the great benefits of the Temperance reformation are such as call for devout gratitude to the Author of all good, and for renewed and persevering efforts from all men for the promotion, throughout the world, of this great and good cause.

2. That the progress which has been effected, wherever suitable efforts have been made, during the past year; especially in foreign countries, affords high encouragement to judicious and increased exertions, and gives reason to believe that with the divine blessing on human instrumentality, the time may be hastened when drunkenness and its attendant evils shall cease.

3. The proper means of accomplishing the above mentioned results are, in our view, abstinence from the use, as a beverage, of intoxicating liquor, and from the making and furnishing of it to be so used by others.

4. That as MILLIONS of our fellow men do not use intoxicating liquor in that form in which it has been most generally thought in this country to be needful or useful, and hundreds of thousands do not use it in any form; and as experience produces in all who avail themselves of its entire conviction of the safety and utility of the latter course, it is earnestly recommended to all to avail themselves of this most unexceptionable and convincing species of evidence, and to make the results known to the world.

5. That as intoxicating liquor is a mocker, it is to be feared that those who come under its influence will often not judge concerning the propriety of using it as a beverage, as they would judge should they not use it.

6. That as abstinence from the use, as a beverage, of intoxicating liquor, is the only course in which it can be rationally expected that intemperate persons can ever be permanently reformed, and as the example and kind moral influence of the temperate is the grand mean of leading the intemperate to adopt and pursue a course so essential to their present and future good; the more extensively this course is adopted by the moral part of the community, the more useful, in our view, will

be the influence of their example, and the more speedy and bright the triumph of the Redeemer's cause.

7. That it is proved by facts, that intoxicating liquor, as a beverage, is neither needful nor useful; as it produces many and aggravates most of the diseases to which the human frame is liable; as it is the cause of drunkenness and its numerous and appalling evils; we most kindly and affectionately invite all, by abstaining from it, to permit those evils to cease.

That as the [prevailing] use of intoxicating liquor, as a beverage, tends not only to produce and aggravate diseases, but to render them hereditary, and thus to deteriorate the human race; as it often produces a predisposition to insanity, and in many cases the manifest cause of that distressing malady; as it occasions an immense loss of property and of social and domestic enjoyment; as it weakens the power of motives over the human mind to do right, and increases the power of motives to do wrong; as it tends to blind the understanding, sear the conscience, pollute the affections, harden the heart, and debase all the powers of man; as it produces most of the pauperism and crime in the community; as it tends to prevent the purity and permanence of free institutions, and all the inestimable benefits they are adapted to impart; as it tends also to hinder the efficacy of the gospel and all means for intellectual elevation, the moral purity, the social happiness, and the eternal good of men; as it tends to shorten human life and to ruin the souls of men, it does not appear to us to be right that men should so use it, or furnish it to be so used by others; and we cannot but hope that (the time will come when) no enlightened friend of humanity will do either.

9. That we view with special approbation, and hail as a token for good, the formation, on the plan of total abstinence from all intoxicating liquor, as a beverage, of increasing numbers of temperance societies, especially among young men; and should the example of that most interesting class of our citizens be universally followed by the young, it would make them in this respect eminently the benefactors of our country and the world.

10. That the proprietors of taverns, stores, stages, steamboats, rail-roads, and other places and vehicles of public accommodation; and also of manufactories and public works, who have excluded from their premises intoxicating liquor, have taken a course adapted to promote the benefit, and they ought to receive the countenance and support of the community.

11. That the practice of excluding intoxicating liquors from celebrations of the anniversary of our national independence, and other public occasions, is adapted to promote the highest interests of our country, and to perpetuate the blessings of free institutions to all time.

12. That when the citizens of this republic shall all abstain from the use, as a beverage, of intoxicating liquor, they will be more quick to discern, and more able effectually to guard against all dangers to which they may be exposed, and thus to transmit unimpaired the blessings which they enjoy, to future generations.

13. That the benefits which foreign countries appear to be receiving from the efforts of the philanthropic men in the U. S. for the promotion of temperance, are adapted to encourage us to make still greater exertions, and to persevere in our efforts for the furtherance of this cause, till its blessings shall become universal.

14. That the sending out of New-England rum, and other like poisons, to be used as a beverage, to foreign ports, especially to the unenlightened and partially civilized nations and tribes of the human family, is in our view morally wrong, adapted to ruin the bodies and souls of men, and to rank its authors among the destroyers of mankind.

15 and 16. Recommending the publications of the American Temperance Society, and advising the "Documents" to be furnished to all professional men, teachers and educated young men, and the "Manual" to every family.

17. Recommends to each State Society to take the general superintendence of temperance operations within its own limits; to employ one permanent agent, and more if necessary, to form temperance Societies in every district, and procure the regular circulation of some temperance publication to every family that is disposed to receive it, throughout the State.

18. As universal information is essential to the triumphs of the temperance cause, it is in our view desirable that the results of all local operations in this and other countries, should be collected and embodied in some general publication, and through that be transmitted to all parts of the world; that thus the benefits of the observation, experience, and efforts of each part may be enjoyed by the whole.

19. That the executive committee of the American Temperance Union are requested, as soon as practicable, to commence, at some central place, such a publication, to be a depository, as to great principles and facts, for all other publications, whose proprietors may choose to avail themselves of it; to open correspondence with distinguished friends of temperance in all countries, and take measures to collect information and to extend its circulation and influence throughout the world.

20. That as the promotion of temperance, with its inestimable blessings, is the great object of temperance societies, to the promotion of that all their efforts should be directed, and that all local societies be requested to take such a course as shall, in their view, most effectually accomplish the object.

21. That the embodying of all the members of families, embracing children as well as adults, Sabbath schools and literary institutions, in temperance societies,

wherever they are disposed to unite in them, is, in our view, one of the "suitable ways" of promoting this cause.  
To be Continued.

## THE TELEGRAPH.

AUGUST 18.

## UNION DOCTRINAL CONFERENCE.

"Remarks," &amp;c. by "A Baptist Minister of Rutland County."—There may be such

a thing as an outward appearance of union, while there is in reality very little agreement in sentiments. On the other hand, there may be a great show of opposition in words and conduct, where there is very little difference of views and sentiments, provided they could be discovered naked as they lie in the minds of the opposing parties. At present, in respect to points of doctrine advanced by the Conference and opposed by a minister of Rutland County, we undertake to be neither advocate on either side, nor umpire between; choosing to leave the parties to set forth their own views, and the readers of the Telegraph to decide between them. We however feel called upon for one or two remarks in this place.

The doctrine that it must be "fruitless for Christians to aim at union," however widely they may be separate, is, in our view, erroneous. It either denies that the fundamental truths of Christianity have been or can be found out, by any class of Christians—or if it grants that one class have found out the truth, it denies that they are capable of teaching others, or that the latter are capable of learning what has been learned by the former. For it must be borne in mind that the writer takes and leaves it for granted that both parties are Christians, so the fault must of course be of the head and not of the heart—the can not must in this case be more or less than a will not. Most certainly it is the duty of all Christians to search after truth in relation to the fundamental doctrines of Christianity; and this obligation is inseparably connected with ability to find it—for how can it be made a man's duty to search after what is placed beyond his reach? Now when truth is found and embraced by all classes of Christians, they will be agreed.

In all this, we call for no sacrifice of truth. Furthermore, we desire no affectation of union where there is in reality a difference. Further still, there is nothing in all this incompatible with our indulging the belief that the denomination with which we are identified, and to which we are strongly attached, holds & practices more in accordance with the requirements of Christ than any other denomination.—But if we knew positively that we have all the truth, [which few will have the arrogance to presume,] it would not render the doctrine now objected to less objectionable. Such knowledge should rather stimulate those who could be favored with its possession, to labor and "aim" at uniting others with them. Why should one denomination of Christians give over another denomination to "fundamental" error, any more than they should give over sinners to utter error? And if one is in duty bound to labor to enlighten the other, why should not both labor mutually to detect their own and each other's errors?

However nearly our views of the fundamental doctrines of Christianity may accord with those of "A Baptist Minister of Rutland County," there is a spirit of exclusiveness, bordering upon arrogance, breathed in certain parts of his piece, which we are sorry to see.

We invite attention to a short article on the first page, under the head of Ear-rings, &c. Every and any indication that the heathenish practice of wasting treasure to feed vanity with ear-rings, finger-rings, neck-laces, breast-pins, stays, &c. is becoming unfashionable, must be a matter of rejoicing to all friends of republican simplicity, of human improvement. If it be asked how those shall find employment who now get their bread by making shrines for modern Diana, the great, despotic goddess of fashion, let them cultivate the earth; and as soon as they obtain the means, let them cultivate mind, first their own, and then, if need be, others'.

"I have reason to know."—Of all the preposterous, anomalous coins of English, lately set in circulation and now current among the would-be literati, occasionally helped along by those whom we expect to hear using language mainly for the purpose of communicating ideas, the phrase which stands at the head of this paragraph stands out super-eminent ridiculous. I have reason to know, is just about as appro-

priate language by which to make known the fact that I have knowledge in possession, as to say, I have reason to see, what I saw yesterday—I have reason to hear, what I heard last week.

A TRIO OF ISMS. The Rev. C. Reed, of the Medina Circuit, Ohio Conference, thus writes to the editors of the Western Christian Advocate: "Were it not for Mormonism, Campbellism, and abolitionism, I believe that part of the land where I travel would bow to truth. They not only share in proselytes, but stand in opposition to righteousness and practical holiness, and I cannot say which of those isms is doing the most injury to the cause of the Redeemer." (!!!)—Bap. Banner.

As an offset to the above trio of isms, we offer the following, which may be found any where between the Potomac and the Sabine: despotism, barbarism and heathenism—the last, in the slaves, inflicted by the first two, in their ungodly masters, and unfaithful religious teachers.

Of Mormonism and Campbellism we have occasion to say nothing here; but touching the remarks on the third component of the trio, we have a word to say. It is charged by a professedly religious teacher, and endorsed by the editor of a professedly religious paper, that abolitionism is a hindrance to those who would otherwise bow to truth. "What is truth?" Is it true that "all men are created equal, and that they are endowed by their Creator with the 'inalienable rights' of 'life, liberty, and the pursuit of happiness'?" Is it true that the millions of slaves at the South are a part of these "all men?" Is it true that "God hath made of one blood all nations of men"—and that Jesus Christ has commanded his ministers to "preach the gospel to every creature?" Is it true that American oppressors are any portion of these "creatures?" Is it true that this gospel requires immediate repentance?—Is it true that the Most High has denounced upon those of his messengers who neglect the warning voice? Is it true that an inspired apostle enjoins on the disciples of the cross to "remember them that are in bonds as bound with them?" If these things are not true, we ask again, What is truth? Once more—Who will undertake to show that "abolitionism is more or less than answering these questions affirmatively and acting accordingly?"

These questions are but a few links of a long chain in reserve, when these are disposed of.

Those who wish to see men "bow to truth," must cease their unchristian opposition to vital parts of truth, and join in proclaiming the whole truth. For the special benefit of C. Reed, we herewith send him a copy of Beriah Green's Letter, which was addressed to a "man of like passions."

PEACEMAKING—NEW-YORK SPECTATOR.—The editor of this paper, on our question as to what wars have been necessary and what unnecessary among men, gets off by citing the instances of Abraham and Joshua, acting under immediate inspiration as God's instrument for punishing the surrounding idolatrous nations. In mentioning no other cases, he has placed himself in an attitude where we will leave him for the present if he chooses, the gazing-stock of both peacemakers and peace-breakers.

In disposing of the other question, as to his views of the millennium—when according to his own implied admission it will cease to be necessary to fight for peace—he has shown how easy it is for a noisy man to make a display of words without knowing what he says or whereof he affirms. He bolts with asking whether we have ever read Bush on the millennium.—Now if our question to him had been whether it is justifiable for civilized men to exterminate savages to make room for themselves and posterity, it would have been equally relevant for him to have inquired whether we have ever read the life of William Penn. If he had known any thing about Bush on the millennium, more than that such a work is in existence, he would have known that the distinguishing views of this author are that the "actual commencement of the millennium"—at which time the necessity of war is to cease—has already gone by!

There is a class of men, who, having been hoisted by circumstances and placed on the shoulders of the multitude, affect vast contempt towards any who are stupid enough to keep their feet on the earth.—What they are at any time wanting in fact, fairness or candor, to gain their ends, they most readily and abundantly make up in blustering and bravado.—Verbum sat.

"C. B." will accept many thanks. A continuance of her favors is solicited.

For the Telegraph.  
COLONIZATION.

Dear Brother Murray:

It is indeed true that almost every slave who receives his freedom is utterly opposed to the Colonization scheme, and decidedly unwilling to be carried to Africa? And is this known and understood by men who have sustained the Colonization Society?—Who then can continue to uphold the cause?  
FRATER.

The above is from a Baptist minister of standing and influence among the Vermont churches, who says, in a communication accompanying the above queries, "I have recently read some things which have led me to doubt the propriety of my course, in being silent on the subject of slavery." If this brother had taken the pains to read what has from time to time, to our certain knowledge, been before him on the subject now inquired into, he would long ago have helped himself to answer to his present questions. However, we will not chide him further, but most cordially extend to him the hand of fellowship, in the work of preaching a long neglected part of the gospel. One after another of the Baptist ministers of Vermont have vowed to preach the whole Gospel, until those who refuse to open their mouths for the dumb are left a scattered few. Moreover, some of these are beginning to exhibit favorable symptoms, having of late been heard occasionally to ejaculate a prayer. This is encouraging. They will soon be along. When it can of a truth be said of a man, "Behold he prayeth," it is in general safe to conclude that he has arrived at the turning point. The scales will fall from his eyes presently.

For the benefit of those who may have hitherto been inattentive, we here subjoin a short answer to the foregoing questions. Allow us to commence by asking some others. What else could have been reasonably expected but that manumitted slaves should be unwilling to go to Africa? Why should native Americans wish or be willing to leave friends, relatives, home, the graves of their fathers, the atmosphere that is congenial to their lungs—in a word, everything that binds an American to America—and set his face towards an unknown wild, a reported sickly clime beyond the ocean?—Why, because he is oppressed and abused here at home, is the ready answer, and the only one that can be given. But does this make it out that he goes willingly? Certainly not. It is a choice of evils with him. When combustibles have been thrown around his dwelling and fire set to them by a band of monsters who are now stirring up the flames and tossing the blazing brands upon my roof, because I escape with my own life, dragging forth my little ones, my wife forcibly detained to be consumed with my earthly treasure or be sacrificed to lawless lust, can it be said with any show of truth that I go willingly? Perhaps those who one minute ago answered that they might be expected to go to Africa because they are so crushed that they can never rise here, will now turn and deny that there is any compulsion in the case. This would be what we should term Colonization consistency, of one piece with that which Mr. Clay exhibits in that Society's tenth annual report, where he says that "of all classes of our population, the most vicious is that of the free colored;" and then in the same paragraph, almost with the next breath, not twenty lines ahead, he declares that "every emigrant to Africa is a missionary, carrying with him credentials in the holy cause of civilization, religion and free institutions."

(!!!) But this is digressing a little;—as the answer was to be short, let us now have the facts. It has become a matter of history, which is in the reach of every earnest inquirer, that the colored people, bond and free, from Maine to Georgia, so far as anything like a fair expression of their feelings has ever been obtained, have as a whole already manifested indomitable hostility to the whole scheme of African Colonization. There are now on our table resolutions from twenty different associations of the free colored people in free and slave states, passed from year to year, ever since the year that the Colonization Society came into existence, praying against its influence, remonstrating against its interference, and begging to be delivered from its professed benevolence. We have been acquainted with a considerable number of those who have in divers ways escaped from slavery and do not now recollect having seen one who would not prefer staying at home to going to Africa. To this point the testimony of Mr. Birney and of all the other abolitionists from the slave states, agrees, as a whole, most harmoniously. How long is it since a Mr. McElroy set out with fifty or sixty slaves from Kentucky & Tennessee, manumitted on condition that they should go to Africa, and in spite of all his precautions to prevent their running away, several of them escaped in Pittsburgh and a number more at Brooklyn? Those who will trouble themselves to glance at the history of the last fifteen years, in whatever touches the questions now under consideration, will find affirmative answers on every page. The friends of the scheme themselves furnish the answer to the second question, as often as they reiterate the stale calumny on human nature, that the oppression of the colored man, from prejudice and avarice, must always remain intolerable for him to endure here at home, so that he will do the unwilling, unnatural

work of expatriating himself, rather than suffer the ferocious, fratricidal violence.

In 1832 the Legislature of Maryland appropriated \$200,000—\$20,000 annually for ten years, for colonizing the people of color of that State. This measure was at the time lauded in anthems of praise long and loud, from all quarters. At the annual meeting of the American Society in 1833, the following resolution was adopted, endorsing the scheme and commending it to public confidence and co-operation:

Resolved, That the Society view, with the highest gratification, the continued efforts of the State of Maryland to accomplish her patriotic and benevolent system in regard to her colored population, and that the last appropriation by that State of two hundred thousand dollars, in aid of African colonization, is hailed by the friends of the system, as a bright example to other States.

Now let us see what this benevolent scheme is, and how it answers the questions propounded by Frater. After preparing the way by enacting an atrocious code excluding the colored population from employment in the State when free—at least every employment by which it would be possible for them to rise—proscribing their religious privileges and depriving them of the right of locomotion, the following acts give the finish to the cold-blooded crusade:

"A LAW OF THE STATE OF MARYLAND,"  
"An Act Relating to the People of Color of this State."

Sec. 1. Provides for the appointment of a Board of Managers, consisting of three persons; to superintend the whole business of the removal of the people of color now free, and such as shall hereafter become so.

Sec. 2. Makes it the duty of the Treasurer of the Western Shore to pay to the Board of Managers such sums as they shall from time to time require, not exceeding in all, \$20,000 for that present year, to be applied by them, at discretion, in the work of removal, and in taking measures "to obtain and place before the people of color of the state, full and correct information of the condition and circumstances of the colony of Liberia, or such other place or places to which they may recommend their removal."

Sec. 3. And be it enacted, That it shall hereafter be the duty of every clerk of a county in this State, whenever a deed of manumission shall be left in his office for record, and of every Register of Wills, in every county of this State, whenever a will, manumitting a slave or slaves, shall be admitted to probate, to send within five days thereafter, (under a penalty of ten dollars for each and every omission so to do, to be recovered before any justice of the peace, one half whereof shall go to the informer and the other half to the State) an extract from such deed or will, stating the names, number and ages of the slave or slaves so manumitted, (a list whereof, in the case of a will so proved, shall be filled therewith, by the executor or administrator) to the board of managers for Maryland, for removing the people of color of said State; and it shall be the duty of the said board on receiving the same to notify the American Colonization Society, or the Maryland State Colonization Society thereof, and to propose to such society that they shall engage, at the expense of such society, to remove the said slave or slaves, so manumitted to Liberia;—and if the said society shall so engage, then it shall be the duty of the said board of managers to have said slave or slaves delivered to the agent of such society, at such place as the said society shall appoint, for receiving such slave or slaves, for the purpose of such removal, at such time as the said society shall refuse; and in case the said society shall refuse to so receive and remove the person or persons so manumitted and offered, or in case the said person or persons shall refuse to be removed, then it shall be the duty of the said board of managers to remove the said person or persons to such other place or places beyond the limits of this state, as the said board shall approve of; and the said person or persons shall be willing to go to, and to provide for their reception and support at such place or places as the said board may think necessary, until they shall be able to provide for themselves, out of any money that may be earned by their hire, or may be otherwise provided for that purpose; and in any case the said person or persons shall refuse to be removed to any place beyond the limits of this state, and shall persist in remaining therein, then it shall be the duty of said board to inform the sheriff of the county wherein such person or persons may be, of such refusal, and it shall thereupon be the duty of the said sheriff forthwith to arrest, or cause to be arrested, the said person or persons so refusing to emigrate from this State, and transport the said person or persons beyond the limits of this State; and all slaves shall be capable of receiving manumission, for the purpose of removal as aforesaid, with their consent, of whatever age, any law to the contrary notwithstanding.

Sec. 4. And be it enacted, That in case any slave or slaves so manumitted, cannot be removed without separating families, and the said slave or slaves, unwilling on that account to be removed, shall desire to renounce the freedom so intended by the said deed or will to be given, then it shall and may be competent to such slave or slaves so to renounce in open court the benefit of said deed or will, and to continue a slave.

Sec. 5. And be it enacted, That it shall and may be competent for the Orphan's Court of this State, and for the Baltimore City Court, to grant annually, a permit to any slave or slaves so manumitted as aforesaid, to remain as free in the said county, in cases where the said courts may be satisfied by respectable testimony that such slave or slaves so manumitted deserve such permission on account of their extraordinary good conduct & character; Provided, such permit shall not exempt any manumitted or his representatives, or his estate, from any liability to maintain any hereafter emancipated slave, who, at the time his or her right to freedom accrues, may be unable to gain a livelihood, or be over forty-five years of age at said time, and afterwards become unable to maintain himself or herself.

Sec. 6. And be it enacted, That the said Board of Managers shall in all cases where the removal of a slave or slaves manumitted as aforesaid, shall devolve upon them, have full power and authority, whenever the same shall be necessary and can be done with advantage, to hire out such slave or slaves so manumitted and so to be removed, until their wages shall produce a sufficient sum to defray all expenses attending their